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Recontextualizing Fatherhood in the Digital Age: Child Protection, Digital Parenting, and *Maqasid al-Shariah* in Addressing LGBT-Related Online Content

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Abstract
This study aims to recontextualize the role of fathers in modern parenting concepts to protect children's identities in the digital age. Using a socio-legal approach with an exploratory case study design that integrates a juridical-normative analysis with micro-scale empirical field data from 31 Generation Z respondents, the analysis focused on the influence of parental caregiving variables on father involvement in face-to-face communication to prevent the risk of exposure to LGBT issues on the internet. The research results reveal an anomaly in parenting, evidenced by the physical presence of fathers in the domestic sphere, accounting for 76.13% of time, yet this presence is passive and has not significantly contributed to the protection of children's digital identities. This is evidenced by children's low level of knowledge regarding sensitive issues such as LGBT (54.84%) and the scarcity of protective face-to-face communication (60.65%). An analysis using the *maqasid al-shariah* theory confirms that modern parenting demands a transformation of the father's role from merely a breadwinner to an egalitarian, collaborative partnership with the mother (co-parenting) in realizing *hifz al-nasl* and *hifz al-din*. A comprehensive recontextualizing of responsibilities based on *hifz al-nasl* and *hifz al-din* serves as a safeguard to protect children amidst value disorientation in the digital space.

Penelitian ini bertujuan untuk meninjau kembali peran ayah dalam konsep pengasuhan modern guna melindungi identitas anak di era digital. Menggunakan pendekatan sosio-legal dengan desain studi kasus eksploratori yang mengintegrasikan analisis yuridis-normatif dengan data lapangan empiris skala mikro dari 31 responden Generasi Z, analisis difokuskan pada pengaruh variabel pengasuhan orang tua terhadap variabel keterlibatan ayah dalam melakukan komunikasi tatap muka dalam mencegah risiko paparan isu LGBT di internet. Hasil penelitian mengungkapkan adanya anomali pengasuhan, terbukti

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dengan adanya figur ayah hadir secara fisik di ruang domestik dengan kuantitas waktu mencapai 76,13%, namun kehadiran tersebut bersifat pasif dan belum berkontribusi signifikan pada perlindungan identitas digital. Hal ini terbukti dari rendahnya pengetahuan anak terhadap isu sensitif seperti LGBT (54,84%) dan minimnya komunikasi tatap muka yang bersifat protektif (60,65%). Analisis menggunakan teori maqasid al-shariah menegaskan bahwa pengasuhan modern menuntut transformasi peran ayah dari sekadar pencari nafkah menjadi mitra kolaboratif yang egaliter dengan ibu (co-parenting) dalam mewujudkan hifz al-nasl dan hifz al-din. Rekontekstualisasi terhadap tanggung jawab ayah secara komperhensif berdasarkan hifz al-nasl dan hifz al-din menjadi jaminan terpeliharanya anak di tengah disorientasi nilai ruang digital.
Keywords: The Role of Fathers; Child Protection; LGBT; Maqasid al-Shariah

Introduction

The transformation of information technology has fundamentally altered social interactions and patterns of individual personality development. Junior high school students are highly vulnerable to these changes. Their transitional phase of identity development is the strongest indicator of this vulnerability. In the digital space, information flows without clear boundaries, offering a variety of perspectives and values that are considered new. This phenomenon is no longer limited to discourse in the public sphere but has extended into the private sphere through digital communication devices that children use intensively[1]. Protecting children's self-integrity and fundamental personality principles requires a more adaptive approach from the family environment as the smallest social unit.

In Islamic legal scholarship, the care or upbringing of a child, known as *hadhanah*, is understood as the process of education and protection from the child's birth until they can stand on their own and take care of themselves[2]. Sayyid Sabiq explains that the urgency *of hadhanah* stems from the child's lack of intellectual maturity and inability to distinguish between right and wrong, meaning their capacity for self-protection remains very limited[3]. However, in practice, classical *fiqh* discourse often narrows the scope *of hadhanah* to merely fulfilling basic physical and biological needs and providing early psychomotor support. Empirical reality and *fiqh* literature tend to place a very strong

[1] Annisah Adhillah, Nadira Sadiyah, and Raihan Zaky, 'Impact Of The Development Of The Internet On Students' Learning Achievement (Case Study At SMA Muhammadiyah Sawangan)', *Educate: Journal Ilmu Pendidikan Dan Pengajaran*, 1.3 (2023), pp. 309–18, doi:10.56114/edu.v1i3.415.
[2] Rahman Ghazali, *Fiqh Munakahat* (Kencana , 2003).
[3] Sayyid Sabiq, *Fiqh Al-Sunnah* (Beirut: Daar al-Fikr, 1983).

emphasis on the mother's role as the primary custodial authority before the child reaches the age of *mumayyiz*. This construct is reinforced by the Compilation of Islamic Law (KHI), which grants custody to the mother in the event of divorce, while the father is positioned as the primary economic provider through his obligation to provide financial support[4]. This historical-sociological division of roles places the father entirely outside the home. In fact, the dynamics of today's digital media demand an expansion of the father's responsibilities from physical care to non-physical supervision regarding the protection of the child's moral values and identity.

A clear gap is also evident in Law No. 1 of 1974*, as amended by* Law No. 16 of 2019 on Marriage, which regulates parents' obligations to raise their children; however, the explanation regarding the technical aspects of a father's involvement and substantive presence remains too general. Similarly, in the Indonesian Compilation of Islamic Law (KHI), the focus of provisions regarding *hadhanah* tends to be confined to civil matters of post-divorce custody[5]. It is the absence of operational guidelines for digital parenting that fuels the anomalies of modern parenting. Empirical data from this study reveal contradictory findings: the rate of fathers' physical presence at home with their children is very high, reaching 76.13%. However, this figure is passive in nature and does not contribute significantly to the protection of children's digital identities. This is confirmed by the minimal amount of protective face-to-face communication (60.65%) and children's low level of knowledge regarding the risks associated with sensitive issues such as LGBT (Lesbian, Gay, Bisexual, and Transgender) (54.84%).

The urgency of the father's active role is further emphasized by Presidential Regulation No. 111 of 2025 on the General Policy on National Defense for 2025-2029. This regulation explicitly categorizes the spread of LGBTQ culture as one form of non-military threat in the ideological and sociocultural spheres that endangers national resilience. Since the state has designated LGBT behavior and culture as a serious threat to national defense, the family institution-particularly the father-should act as the primary protector, exercising control over children's access to information in the digital space.

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[4] Muh. Mu'ads Hasri, 'Peran Ayah Dalam Proses Pengembangan Anak (Kajian Tafsir Tematik)', *AN NUR: Jurnal Studi Islam*, 12.1 (2020), pp. 97–117, doi:10.37252/an-nur.v12i1.89.

[5] Zainul Fuad, Mhd Yadi Harahap, and Elvi Junisa, 'The Effectiveness of KHI in the Effort to Minimize Case of Divorce; Case Study at the Sigli Shar'i Court', *Tribakti: Jurnal Pemikiran Keislaman*, 33.1 (2022), pp. 139–52, doi:10.33367/tribakti.v33i1.1992.

Previous research on child-rearing in the digital age has extensively on the dynamics of the roles of mothers and fathers who share equal responsibility in raising children[6], technical restrictions on children's screen time[7], parenting styles and education relevant to the needs of Generation Z[8], or digital literacy as part of the eligibility criteria for parents in the digital age[9]. In many studies, the role of the father is often understood merely as the household's primary breadwinner or limited to covering educational expenses alone[10]. Concurrently, contemporary Islamic legal discourses on *hadhanah* (custody) utilizing a *maqasid al-shariah* analysis have not been applied proportionally, as studies tend to be limited to post-divorce custody disputes and financial maintenance. Consequently, existing literature fails to connect the reality of digital parenting with the legal redefinition of a father's authority. Specifically, previous research has not yet conceptualized how a father can actively protect children from non-physical ideological risks, such as LGBT-related online content.

To bridge this theoretical and empirical void, this study proposes a comprehensive " Recontextualizing " of the father's authority within the contemporary concept of *hadhanah* without altering its normative foundations. Unlike previous descriptive or purely normative studies, this article offers a distinct novelty by integrating quantitative field data—which exposes a significant parenting anomaly where high physical presence (76.13%) remains functionally passive—with a functional-sociological framework of Islamic law. Through the lens of *maqasid al-shariah*, this study argues for a paradigm shift that expands the father's legal responsibilities from conventional material provisioning to active intellectual and ideological guardianship. By repositioning the father as the primary agent of *hifẓ al-din* (preservation of faith/morality) and *hifẓ al-nasl* (preservation of lineage/identity) within the domestic sphere.

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[6] Pitrotussaadah, Eva Fadhilah, and Faisal Zulfikar, 'Islamic Law and Gender: A Misconception of Roles and Responsibilities in Parenting', *De Jure: Jurnal Hukum Dan Syar'iah*, 15.2 (2023), pp. 331–42, doi:10.18860/j-fsh.v15i2.23868.

[7] Riris Eka Setiani, 'Urgensi Digital Parenting Untuk Mencegah Kecanduan Gadget Pada Anak Usia Dini Di Desa Karangklesem Purbalingga', *Al-Mudarris (Jurnal Ilmiah Pendidikan Islam)*, 8.2 (2025), pp. 435–50, doi:10.23971/mdr.v8i2.11625.

[8] Ashabul Fadhli and Syelfia Dewimarni, 'Guiding The Perception and Behavior of Generation Z Regarding LGBT Issues in Digital Content Based on Age Characteristics', *Entita: Jurnal Pendidikan Ilmu Pengetahuan Sosial Dan Ilmu-Ilmu Sosial*, 7.2 (2025), pp. 233–48, doi:10.19105/ejpis.v7i2.22063.

[9] Farohah Atul Asyuro, Utang Ranuwijaya, and Fandy Adpen, 'Adultery in the Digital Age From the Perspective of Islamic Family Law', *Indonesian Interdisciplinary Journal of Sharia Economics (IIJSE)*, 9.2 (2026), doi:10.31538/iijse.v9i2.10068.

[10] Nursakinah and Siska Elasta Putri, 'Qiwamah Challenges in Fatherless Muslim Households', *Jurnal Integrasi Ilmu Syariah (Jisrah)*, 7.1 (2026), pp. 47–56, doi:10.31958/jisrah.v7i01.16689.

This article offers a novel approach by integrating quantitative field data with a functional-sociological framework of Islamic law to address the research question: How does the recontextualization of the father's role within a modern child-rearing concept grounded in *maqasid al-shariah* contribute to protecting children's identities from the risk of exposure to LGBT issues as a non-military threat in the digital age? Through this reconceptualization, parenting is positioned as a collective-strategic responsibility aimed at raising a generation capable of acting independently in accordance with the guidance of Sharia.

Method

This study employs an exploratory case study with a socio-legal approach to investigate the contemporary role of fathers in digital parenting. The selection of an exploratory case study design is deliberately chosen to gain deep, context-specific insights into modern parenting anomalies using a small-scale sample, which cannot be generalized statistically. Operationally, this research was conducted through three interconnected phases. First, the juridical-normative phase involved an in-depth textual and contextual analysis of custody (hadhanah) doctrines in classical *fiqh* literature, the Indonesian Compilation of Islamic Law (KHI), Law No. 1 of 1974 in conjunction with Law No. 16 of 2019 on Marriage, and Presidential Regulation No. 111 of 2025 on National Defense General Policy. Second, the empirical fieldwork phase was carried out using a purposive sampling technique to select 31 junior high school (SMP) students from Generation Z based on the criteria of living with their fathers and actively accessing the internet.

Primary data were gathered using a structured questionnaire that measured four specific indicators: the father's occupational profile, the duration of domestic interaction, the frequency of protective face-to-face dialogue regarding LGBT risks, and the child's understanding of digital threats. Third, the data synthesis phase processed the empirical findings descriptively to complement the qualitative-legal analysis. All findings were then interpreted inductively using the theoretical framework of *maqasid al-shariah*, specifically the dimensions of *hifẓh al-din* (preservation of faith/morality) and *hifẓh al-nasl* (preservation of lineage/identity), to evaluate and reconstruct the legal authority of fathers in response to contemporary cyber-ideological threats.

Result and Discussion

Result

The presentation of empirical data in this study begins with an examination of the parents' occupational backgrounds, particularly that of the father, who serves as the primary subject in the analysis of parenting in the digital age. The respondents in this study are junior high school (SMP) students who categorically fall into Generation Z. The term "Generation Z" refers to a generation born during a specific era[11] that subsequently grew up alongside massive developments in information technology[12]. Based on the data collected, the fathers' occupational profiles showed significant diversity, which directly influenced their interaction patterns and the time they spent in the home.

Table 1.
The Fathers' Occupational Profiles

Job Type	Percentage	Description
Self-Employed	25.80%	High time flexibility
Private-sector employees	22.58%	Bound by formal working hours
Farmers	9.67%	Working in the agricultural sector or outdoors
Merchants	3.22	Fixed work location (market/store)
Online driver	3.22	High mobility on the roads
Others (Laborers, Drivers, Mechanics, etc.)	35.48	Technical and non-sedentary jobs

It was noted that the largest group fell into the "other" occupation category at 35.48%, which includes professions such as day laborers, drivers, mechanics, and other technical jobs. The second-largest group consisted of entrepreneurs at 25.80%, followed by private-sector employees at 22.58%. The remainder is distributed across the agriculture sector (9.67%), trade (3.22%), and online ride-hailing drivers (3.22%). This diversity of occupations provides an important insight into the varying degrees of time flexibility among the surveyed fathers. The professions of entrepreneurs and private-sector employees, which together account for nearly half of all respondents, carry the potential for varying time commitments. However, within this specific respondent group, these occupational profiles do not reflect a structural barrier preventing fathers from being present in their children's daily lives at home. The descriptive distribution suggests a notable presence of fathers in the

[11] Lingga Sekar Arum, Amira Zahrani, and Nickyta Arcindy Duha, 'Karakteristik Generasi Z Dan Kesiapannya Dalam Menghadapi Bonus Demografi 2030', *Accounting Student Research Journal*, 2.1 (2023), pp. 59–72, doi:10.62108/asrj.v2i1.5812.

[12] Hidayatul Fikra, 'Komparasi Self-Control Generasi Z Terhadap Adiksi Internet', *Jurnal Psikologi,* 20.1 (2024), pp. 86–100, doi:http://dx.doi.org/10.24014/jp.v20i1.21156.

domestic sphere despite their diverse working conditions. Whereas traditional constructs often assume fathers operate entirely outside the home, this sample demonstrates a high baseline of potential access for daily interactions between fathers and their children. This physical presence provides the descriptive groundwork in the concept of parenting (*hadhanah*), as guidance conventionally requires a tangible presence in the same space as the child.

The most surprising finding in this study relates to the duration of interaction between fathers and children, as follows:

Table 2.
The Duration of Interaction Between Fathers and Children

Parenting Interaction Indicators	Percentage	Achievement Category
Duration of time fathers spent telling stories to their children	76.13%	High (dominant) attendance
Face-to-face dialogue on LGBT risk prevention	60.65	Moderate distribution
Numerical discrepancy margin	15.48%	Descriptive gap between general presence and risk-focused dialogue

As mentioned in the introduction regarding the trend of high father involvement, the statistical data reveals highly significant figures. The questionnaire results show that fathers spend 76.13% of their time telling stories or communicating with their children. This figure far exceeds the duration of communication between mothers and their children at the same junior high school level. This quantitative descriptive finding reflects a contemporary shift when compared to traditional societal views as well as classical *fiqh* literature, which have long highlighted mothers as the primary figures in family communication and child-rearing. With a figure reaching 76.13%, the father's role in the digital age shows a high proportion as a communication partner within the domestic sphere. This phenomenon indicates that the statistical representation of a father's physical absence is relatively low within the community that is the subject of this study.

The role of the father encompasses an extensive involvement in daily conversations. The significant amount of time spent storytelling indicates a high frequency of interaction. The Generation Z children in this study reported having space to share stories with their fathers. Descriptively, this baseline frequency represents a potential platform to address the safeguarding of children's moral values and identity. As children enter the transitional phase of adolescence during middle school, a father's presence as a storytelling companion serves as a primary component of domestic interaction.

Nevertheless, this study also uncovered the following concerning empirical findings regarding children's understanding of risks in the digital space, which are presented below:

Table 3.
Children's Understanding of Risks in the Digital Space

Risk Understanding Indicators	Percentage	Empirical Status
Awareness of the risks of exposure to LGBT culture/information	54.84%	Reported awareness group
Unaware of the risks of exposure to information	45.16	Reported unawareness group

The data above is based on the understanding that any information children encounter regarding LGBT issues may pose a risk due to Generation Z's exposure to LGBT influences and culture. One of the indicators used in this study is children's perceptions of external cultural influences that differ from the values (identity) they hold, one of which is the LGBT issue, which is widely disseminated through social media platforms. The data shows that children's level of understanding or awareness of the risks associated with exposure to LGBT-related information online is only 54.84%. This figure indicates that nearly half of the middle school student respondents (45.16%) reported minimal knowledge regarding how accessing digital content may interface with identity development.

The empirical findings reflect a numerical gap between general paternal presence and targeted protective dialogue. Although the data shows that 76.13% of fathers engage in general storytelling, only 60.65% of fathers specifically dedicate time to speak with their children regarding preventive digital risks, such as LGBT-related content on the internet. There is an exact descriptive discrepancy of 15.48% between general communicative presence and risk-specific protective interaction. This indicates that the proportion of time fathers spend with their children has a lower concentration of explicit educational and protective dialogue regarding digital activities. While fathers maintain a high quantity of domestic communication, the descriptive data demonstrates a lower statistical emphasis on addressing the specific cyber-ideological risks that children face on their mobile devices. Consequently, the mismatch between the 54.84% level of children's risk awareness and the 60.65% proportion of risk-focused parental communication highlights a distinct gap within modern parenting practices, demonstrating that high physical presence does not automatically equate to a corresponding proportion of digital risk supervision.

Discussion

Fathers' Role Transition from the Public to the Domestic Sphere

The descriptive finding that fathers spend 76.13% of their time interacting and sharing stories with their children represents a notable sociological shift when contrasted with classical *fiqh* assumptions. Traditionally, *fiqh* texts place the mother as the primary custodian (*hadhanah*) during the child's early years[13], a construct grounded in the perception that mothers possess a natural disposition for intensive emotional care, patience, and immediate psychological support[14]. This historical gender-role differentiation has often led to a strict public-domestic dichotomy, where the father's role is functionally marginalized to external economic provisioning, leaving the internal moral and emotional development of the child predominantly within the mother's domain.

In line with this traditional framework, classical authorities such as Ibn Qudamah in Al-Mughni[15] emphasize the mother's priority in custody during separation, which extends to the maternal female lineage before shifting to the paternal side. Similarly, Indonesian Islamic family law reinforces this division; Article 105(a) of the Compilation of Islamic Law (KHI) grants custody of children under 12 years old to the mother, while positioning the father as the financial provider. In Indonesian law regarding post-divorce custody, a similar concept is found in Article 105(a) of the Compilation of Islamic Law, which states that custody of a child who has not yet reached the age of discernment or is under 12 years of age is the mother's right. Continuing in Article 56, as a result of the divorce, a child who has not yet reached the age of discernment is entitled to *hadhanah* with his or her mother, unless the mother has passed away, in which case her position is replaced by women in the direct ascending line from the mother, followed by the father. Indirectly, the concepts of *fiqh* and Islamic law outlined above establish clear boundaries regarding the substance of parenting roles. Child-rearing is entirely prioritized for the mother. Meanwhile, the father's role is limited to other responsibilities that ensure the mother's parenting duties are carried out effectively and fully. However, contemporary realities in the digital age demand a critical recontextualizing of this rigid dichotomy. The high descriptive percentage of paternal physical presence (76.13%) should not be interpreted as a replacement of the mother's authority or a substitution of maternal dominance with paternal dominance. Rather, this

[13] Muhammad Syahrûr, *Al-Islâm Wa al-Îmân; Manzumah al-Qiyam* (Damaskus: al-Ahâlî, 1996).
[14] Mustafa Al-Bugha, *Al Fiqh Al-Manhaji Al-Ahwalul Syakhsyiah Juz IV* (Lebanon: Darul Fikr, 1992).
[15] Ibnu Qudamah Abu Muhammad, *Al-Mughni Juz XI* (Riyadh: Dar Alam al-Kutub, 1997).

data suggests a structural deconstruction of the traditional public-private divide, paving the way for a more symmetrical and cooperative parenting model (co-parenting) where both parents operate actively within the domestic sphere.

This perspective aligns closely with the substantive spirit of contemporary legal frameworks, such as the Indonesian Marriage Law and Child Protection Law, which explicitly mandate that child-rearing is a joint, non-transferable obligation of both the father and the mother. The dynamic expansion of the father's role into daily domestic interaction reflects the modern family's adaptation to an interconnected digital environment, where communication dynamics and the reinforcement of relationships are closely tied to technological integration[16] Nevertheless, the empirical data exposes a critical operational bottleneck in this partnership. While fathers maintain a high baseline of communicative presence (76.13%), only 60.65% specifically engage in face-to-face protective dialogue regarding digital threats, such as LGBT-related content.

This exact descriptive gap of 15.48% highlights that a father's high quantitative presence remains functionally detached from qualitative digital risk supervision. This disparity does not stem from a conflict of parental authority, but rather from a lack of strategic synergy between fathers and mothers. Fathers frequently default to a passive domestic role, assuming that physical proximity alone guarantees security, while implicitly delegating the heavy lifting of moral and ideological safeguarding to the mother. Consequently, this passive posture leaves 45.16% of Gen Z respondents unaware of the ideological risks embedded in digital content. Within the broader context of changing societal behaviors across different generations, this low cognitive defense leaves digital citizens prone to misinterpreting user patterns and external behaviors on virtual platforms[17], which in turn can intensify internal developmental distress and emotional displacement caused by the absence of definitive paternal mentorship[18] In the context of modern parenting grounded in *maqasid al-shariah*, protecting children from non-physical threats—such as the normalisation of

[16] Hana Rizquna Nabela, *Asian Journal of Media and Communication The Use of New Media Technology in Families and Its Impact on Intimacy*, 4.2 (2020), doi:10.20885/asjmc.vol4.iss2.art3; M. Fudhla Zahida and Alfin Miftahul Khairi, 'The Role of Social Support Systems for Fatherless Late Adolescents at Nur Hidayah Islamic High School Girls' Dormitory', *Edu Consilium : Jurnal Bimbingan Dan Konseling Pendidikan Islam*, 7.1 (2026), pp. 74–95, doi:10.19105/ec.v7i1.22931.

[17] Yulianita Yulianita, 'Comparison of Generation X and Y: Perceived Usefulness, Perceived Ease of Use, and Subjective Norms on Purchase Intention in E-Commerce', *Jurnal Komunikasi Indonesia*, 7.2 (2018), pp. 139–52, doi:10.7454/jki.v7i2.9677.

[18] M. Fudhla Zahida and Khairi, 'The Role of Social Support Systems for Fatherless Late Adolescents at Nur Hidayah Islamic High School Girls' Dormitory'.

LGBT culture, which Presidential Regulation No. 111 of 2025 classifies as a non-military national threat—cannot be achieved through segregated or dominant parental roles. Instead, it requires a reconstruction of the father's role not to overshadow the mother, but to establish an egalitarian, risk-aware partnership where paternal authority and maternal care function in unison as a cohesive domestic defense system for *hifẓ al-din* and *hifẓ al-nasl*. This integrated parental response is key to reinforcing national identity resilience against the wave of global information threats[19] and contextualizing foundational ethical principles to effectively counter modern moral shifts[20].

Digital Fatherhood and Child Protection: A Maqasid al-Shariah Perspective

The descriptive discrepancy between physical presence and the qualitative focus of father-child interactions is highly significant when examined through the lens of the *maqasid al-shariah* approach, specifically the principles of *hifẓ al-din* (preserving the religion) and *hifẓ al-nasl* (preserving the lineage). As one of the primary objectives in *maqasid al-sharia*, *hifẓ al-nasl* should not be interpreted merely as an effort to preserve lineage or ensure regeneration with a focus solely on biological relationships; rather, it is an extension of biological relationships in the form of socio-psychological bonds, specifically the relationship between father and child. Although classical scholars such as Al-Ghazali and Asy-Syatibi historically grounded *hifẓ al-nasl* within a highly normative framework, such as the prohibition against adultery to preserve the purity of lineage[21], this concept needs to be expanded to address its practical dimensions within the dynamics of family upbringing in the digital age. It is this situation that, in turn, has given rise to a gap and a theoretical need regarding how this principle of protecting the lineage can be operationalized in a more in-depth and relevant manner within the family institution.

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[19] Recy Harviani Zurwanty and others, 'Internalisasi Etika Pancasila Untuk Memperkuat Ketahanan Identitas Nasional Generasi Z Di Era Informasi Global', *Jurnal Ilmiah Multi Sciences*, 18.2 (2026), pp. 109–21, doi:10.30599/gmpd7y94.

[20] Sarmida Hanum and Muhammad Sabri, 'Contextualization of Pancasila Values and Hadith in Responding to the LGBT Phenomenon (Lesbian, Gay, Bisexual, and Transgender)', *Islamic Review: Jurnal Riset Dan Kajian Keislaman*, 12 (2023), doi:10.35878/islamicreview.v12.i1.506.

[21] Ibnu Amin and others, 'Stratification of Al-Maqashid Al-Khamsah (Preserving Religion, Soul, Reason, Heredity and Property) and Its Application in al-Dharuriyah, al-Hajiyah, al-Tahsiniyah, and Mukammilat', *AJIS: Academic Journal of Islamic Studies*, 9.1 (2024), pp. 264–81, doi:10.29240/ajis.v9i1.8941.

This conceptual transformation leads to the protection of the values inherent to the child as an individual[22] which encompass human dignity[23]. In the context of the family institution, this argument emphasizes that the principle *of hifẓ al-nasl* does not end when parents successfully find a life partner based on qualities determined by sharia, enter into a valid marriage, and bear children. However, it extends to the aspect of ongoing protection in safeguarding the offspring from factors that could threaten the child's physical, psychological, and socio-psychological well-being.

In this regard, the finding of 45.16% mentioned above reveals that children are in a vulnerable position due to a lack of understanding regarding the risks of exposure to foreign cultures on the internet. This finding indicates that the existence *of hifẓ al-nasl* is under serious threat. The socio-psychological threats to child respondents, as members of Generation Z, could become even more severe if the practice of *hifẓ al-nasl* is limited solely to the biological preservation of the lineage, thereby failing to assign the father a proportionate role.

Similarly, nonmilitary threats to ideology and sociocultural values not only test children's physical, psychological, and sociopsychological resilience within the context of *hifẓ al-nasl*, but also threaten the religious identity of children within the scope of *hifẓ al-din*. In the context of contemporary family sociology, the duty of child-rearing can no longer be reduced merely to the provision of material support or biological care; rather, it must be carried out based on functional competence[24]. Furthermore, *hifẓ al-din* must be implemented more broadly by maximizing parental presence and participation in actively providing information and knowledge so that children's religious values are not influenced by value disorientation or LGBT issues in the digital space.

In relation to the obligations of fathers as stipulated in Law No. 1 of 1974 on Marriage, Article 45 explicitly states that both parents are obligated to care for and raise their children to the best of their ability. A similar obligation is also stipulated in the KHI, which states that the father's responsibility as head of the household underscores the importance of protecting the safety of the lives, bodies, and dignity of family members. However, this provision is often

[22] Muhammad Alifzal and Muhammad Amin Nasution, 'Integrating Maqāṣid Al-Sharī'ah into the Legal Framework of Child Adoption in Indonesia', *AL RISALAH: Jurnal Ilmu Syariah Dan Hukum*, 25.2 (2025), doi:10.24252/al-risalah.vi.58136.

[23] Jasser Auda, *Maqashid Al-Shari'ah as Philosophy of Islamic Law: A Systems Approach* (The International Institute of Islamic Thought, 2008).

[24] Irzak Yuliardy Nugroho and others, 'Reconstructing Fatherhood in Islamic Law: A Fiqh al-Usrah and Qirā'ah Mubādalah Perspective on Relational Justice in Muslim Families', *TSAQAFAH*, 21.2 (2026), doi:10.21111/tsaqafah.v21i2.39.

interpreted in a static manner based on common social norms, which typically cast the mother as the primary educator and the father as the primary breadwinner[25]. Consequently, a father tends to feel that his obligations are fulfilled once he has met the family's economic needs and paid for his children's education.

Unbeknownst to many, the principles *of hifz al-din* and *hifz al-nasl* have become unfulfilled and are even threatened due to the father's failure to fulfill his duty to ensure his children's security and safety, as well as to provide them with an education that instills religious beliefs, fosters moral conduct, and guides them in the practice of worship. Consequently, the narrowing of the father's role has fatal consequences because, within the hierarchy *of maqasid al-shariah, hifz al-din* holds the foremost position (*al-dharuriyyat al-khams*), which determines a child's safety in this world and the hereafter[26]. When the father's role is narrowed down to solely economic functions and responsibilities, the fundamental principle of male leadership (*qawwam*), as a father to his children and a husband to his wife, is lost. This aligns with the following *fiqh* principle:

لا يُنْكَرُ تَغَيُّرُ الأَحْكَامِ بِتَغَيُّرِ الأَزْمَانِ وَالأَمْكِنَة

"It is undeniable that legal rulings change due to changes in time and place"

When referring to the above principles of *fiqh*, the definitions of educating and raising children will undergo recontextualization. Changing sociological conditions in the digital age require that the parenting role, which traditionally focused on maternal care, must seamlessly integrate the father's active participation in intellectual and ideological protection. Fathers are required to be technologically adaptive so they can equip their children with values aligned with religious beliefs, including a national perspective that contributes to the children's national identity. This empirical anomaly underscores that a father's quantitative presence at home remains incomplete without a conscious effort to establish risk-focused, dialogic communication. This is closely related to the principle *of al-daruriyat al-khamsah*, specifically, *hifz al-din* and *hifz al-nasl*, which require preventive measures and the closing of any loopholes that could lead to harm (*mafsadah*). In this context, synergy between an understanding of Sharia and technological awareness is an absolute prerequisite for fathers in fulfilling

[25] Ashabul Fadhli, 'Melalaikan Tanggung Jawab Sebagai Bentuk Ingkarnya Laki-Laki Merawat Komitmen Perkawinan', *Jurnal Penelitian Ilmu Sosial Dan Eksakta*, 1.1 (2021), pp. 35–46, doi:10.47134/trilogi.v1i1.10.

[26] Ilham Tohari and Moh Anas Kholish, 'Ijtihad Berbasis Maqashid Syari'ah Sebagai Pijakan Konseptual Pembaruan Hukum Keluarga Islam Indonesia', *Jurnal Hukum & Pembangunan*, 50.2 (2023), doi:10.21143/jhp.vol50.no2.1131.

their contemporary parenting roles. Fathers can no longer operate as detached figures in the domestic sphere; instead, they must act as active co-agents who share equal responsibility with mothers in upholding *hifz al-din* and *hifz al-nasl.*

Thus, the integration of reality with Islamic legal constructs offers a reorientation of the conventional concept *of hadhanah*. The concept *of hadhanah* is no longer adequate if interpreted merely as physical and material care; rather, its scope must be expanded to encompass the child's intellectual and psychological dimensions. The descriptive gap between physical presence and risk-focused communication indicates that the domestic sphere, coupled with high internet access, no longer guarantees children's ideological safety from external influences[27]. This reconceptualization is important because the gap between physical presence and protective actions suggests that some fathers in this study may still be trapped in an old paradigm that assumes that physical presence alone represents their role in child-rearing.

By positioning the father as the primary figure in a contemporary *hadhanah* framework based on preventive and dialogic measures, the goals of child protection within the context of *hifz al-din* and *hifz al-nasl* will be achieved. This is in line with the spirit *of maqasid al-sharia*, which always prioritizes the public interest (*mashlahah*) over all other interests[28]. Consequently, this public interest demands a radical yet adaptive shift in perspective regarding the fulfillment of a head of household's obligations. Therefore, strengthening the father's role in protective digital oversight is a critical religious necessity (*dharuriyyat*) to secure a generation capable of acting independently in accordance with the Sharia. This conceptualization definitively reframes child-rearing from an isolated female domestic domain into an egalitarian, shared responsibility where both parents function in unison to safeguard the future existence of the religion and the child's identity.

Conclusion

This study concludes that recontextualizing the father's role within modern digital parenting demands a structural paradigm shift from mere physical-quantitative presence toward active, preventive-dialogic engagement. This research advocates for a comprehensive reorientation of the conventional

[27] Rita Pranawati, Margaret Aliyatul Maimunah, and Susanto, 'Children's Digital Literacy: Parental Role In Protection Amid Pandemic And Digital Shift', *Informasi*, 55.1 (2025), pp. 116–33, doi:10.21831/informasi.v55i1.77910.

[28] Fathur Rahmi and Ashabul Fadhli, 'Implications of Using Artificial Intelligence Applications on The Principle of Kafa'ah From The Perspective of Fiqh Munakahat', *TAZKIR: Jurnal Penelitian Ilmu-Ilmu Sosial Dan Keislaman*, 12.1 (2026), doi:10.24952/tazkir.v12.i1.17862.

concept of *hadhanah* to extend beyond classical physical-material boundaries, specifically as an intellectual shield against contemporary cyber-ideological threats such as LGBT-related online content. Rather than establishing paternal dominance, the reconstruction of a father's authority must be positioned as an egalitarian, collaborative partnership with the mother (co-parenting). This shared responsibility serves as a contemporary legal necessity, aligning with Islamic jurisprudential principles regarding legal adaptations dictated by changing times. Through this egalitarian transformation, the core objectives of maqasid al-shariah—specifically *hifz al-din* (preservation of faith/morality) and *hifz al-nasl* (preservation of lineage/identity)—can be tangibly actualized as a unified domestic defense system. Practically, this study recommends that formal legal institutions, such as the Indonesian Compilation of Islamic Law (KHI), integrate explicit operational guidelines regarding digital parenting responsibilities for both parents. Furthermore, given the exploratory nature of this small-scale study, future research should expand the quantitative sample size and geographical diversity to evaluate the broader systemic impact of shared parental digital oversight.

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